

# STUDENT REVIEW

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## 101 NEATO DATE IDEAS

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## STUDENT



## REVIEW

*Student Review* is an independent student publication serving BYU's campus community.

By providing an open forum, all students are equally eligible to submit articles to *Student Review*. Articles should examine life at BYU—sometimes humorously, sometimes critically, but always sensitively.

*Student Review* values the principles of Brigham Young University and the LDS Church, and the highest standards of journalistic ethics.

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PUBLISHER  
SEAN ZIEBARTH  
ASSOCIATE PUBLISHER  
JOHN HAMER

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PHOTOGRAPHERS  
RICH LITTLEFIELD, MAREN YOUNCE

CONTRIBUTING STAFF  
RUSS MOOREHEAD, M. SPAFF SUMSION,  
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## L E T T E R S

### DEAR EDITOR

I appreciated the mathematical precision with which Mr. A. S. Beckwith treated the meaning of life in his article, "Proving Unto the World," Oct. 16. So many philosophy majors are sloppy logicians. However, I do not believe that Mr. Beckwith went far enough. Reviewing his equations, I found that from his calculations it directly follows that:

$$R_1 = \frac{\int_{H_c}^{\infty} \ln[C_v(N_w)] dN_w + b \sqrt{\frac{d}{ds} \left( \frac{G_c}{TV_w} \right)}}{\cot^{-1}[R(B_w) + \pi]}$$

Where  $R_1$ =Righteousness;  $s$ =going the extra mile;  $H_c$ =the Hymn constant;  $\infty$ =eternity;  $\ln$ =the natural log function;  $C_v(N_w)$ =coveting your neighbor's wife;  $dN_w$  signifies that the integral is taken with respect to your neighbor's wife;  $b$ =the number of brownies you cook in your lifetime;  $d/ds$ =the derivative with respect to Sunday of the ratio of  $G_c$  (the generations of genealogy you have completed) to  $TV_w$  (amount of TV you watched), each as a function of Sunday;  $\cot^{-1}$ =the inverse cotangent function (of course);  $R(B_w)$ =reading the Book of Mormon; and  $\pi=\pi$ .

And thus we see that not only can an infinite amount of knowledge be achieved in a finite amount of time, but we learn that it can be done without ever having been forced to see Johnny Lingo.

—DR. R. H. DAYSTROM  
ORSON HYDE PROFESSOR, DEPT. OF MATHEMATICS,  
DIXIE COLLEGE, ST. GEORGE, UT

### DEAR EDITOR,

First of all, on behalf of Swim Herschel Swim, I wanted to say thanks for a great write-up. It was well done and we appreciate the support.

There was one thing in the article which I feel should be clarified, however, in referring to the "Special Thanks To:" section of our tape's liner notes. Farrell Lines seemed to imply that we had included "Our Heavenly Father" in sarcastic jest. In fact, we meant it in all sincerity. Interestingly, there was some argument among the band members before the cover art went to press; some were concerned that our reference to God would be ridiculed or taken as sarcasm, but we finally decided that the risk of such misinterpretation was slight. It looks like we should have been a bit more careful. The fact is that the messages in our lyrics are rooted in our religious faith; our criticisms of racism and ignorance stem from our belief that such mindsets are in direct opposition to the gospel of Christ. Our expression of thanks to our Heavenly Father was completely heartfelt and sincere.

No hard feelings Farrell; it's easy to see how our general snottiness can be misleading!

Thanks again.

—RICK ANDERSON  
SWIM HERSCHEL SWIM

### DEAR EDITOR

The separation Eric Ethington makes between multiculturalism and the PC movement is valid and something we need to remember when considering both ideas, but I do wonder if the over all effect of the article is the positive one I assume Eric is hoping for.

He does seem concerned with the problems women face today, but I sincerely doubt that telling American men that Korean men treat women worse than they do will improve the behavior of the average American male. Korean felonies are no justification for American misdemeanors. And Eric probably understands that, but the question that nags me is whether or not his audience does and whether an article like his is going to influence behavior for the better or worse.

Eric could just have easily written that American traditions cause women to be "exploited, physically beaten, sexually objectified, abused and used and often times valued only for their ability to produce a son." Because we are where we are, the traditions we need to change are the ones here. And even if Western Culture "is by far the least anti-woman of any of the world's major cultures" it is still not pro-woman, or even giving women an even break. And the fledgling male movement in America raises issues that leave me wondering if Western Culture (or at least its present direction) can even qualify as pro-human.

Just because we may have "the best" is no reason not to struggle to improve our culture and ourselves; to work toward being even better. I wish Eric had found a way to include that in his article.

—EMILY CARVER

## S T A F F N O T E S

The *Student Review* Staffperson of the Week this week is Laura McCrea. Laura is one of the finest proofreaders on the face of the Earth. She is also one of the best light table editors on the planet, not to mention her abilities as an editor in general. Besides this, she is consistently willing to help. If its spelled correctly in *Student Review* you have Laura to thank. SR thanks you Laura, thanks you, kindly.

This year's *Student Review* Hot Dog Burning in the Canyon was a great success. The attendees were numerous, entertaining, entertained, and enlightening. The music was good, the air was cool, the grass was green, the river was wet, and the night was mighty fine indeed.

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ROMANCE...  
DINNER...  
SHOW...  
PECK ON THE CHEEK  
AT THE DOOR...  
LA LA LA... ♥♥



# 101 NEATO DATE IDEAS

**O**CTOBER ALREADY. AND THOUGH THE supply of foxy young coeds and relatively attractive young males eager to accompany you for a Saturday evening of wholesome fun seems inexhaustible, your dating resources are exhausted. You've done the Movies 8, Brick Oven, park under the Y thing once too often.

The weekend nears, the black book beckons, but the mind is blank. Need help? Hey, swinger, worry no more. You could go to that seminal dating text, *UpDate*, by Dee Hadley (Deseret Books, 1981). Dee, a married seminary teacher from Ogden, called upon his knowledge of the playing field to put together a list of 766 "dates that rate."

But for dates that really grate, read on. *SR* has compiled 101 neato date ideas for your E-Z reference.

(Before we start, a little disclaimer—*SR* assumes no responsibility for your well-being during the course of a *SR* date. *SR* exempts itself from liability in the event of criminal activity, physical injury, or lack of reaction at the doorstep.)

1. Set up a table in Albertson's. Grab a box of crackers and a can of Cheez Whiz from the shelf and give away free samples to eager passersby.
2. Fingerprint on the HFAC floor. If anyone asks, say you're installing a new exhibit.
3. Pretend you are graduate students and kick people out of carrels in the library.
4. Go to the map on the floor of the SLC airport. Take a magic marker and put an "X" over every region where a major revolution or coup has taken place in the past calendar year.
5. Read Jack Weyland stories to each other.
6. Read Paul H. Dunn stories to each other.
7. Volunteer to babysit at Wymount.
8. Pick the fruit off the trees on campus.
9. Can the fruit.
10. Make a fruitcake and send it third class mail to your favorite Standards counselor.
11. Practice up on your favorite Black Sabbath hits; volunteer to Halloween carol at a local rest home.
12. Go fishing in the Provo River. With a net.
13. Bread and cook and eat whatever you

catch in the Provo River.

14. Wash your date's car.
15. Wash your date's hair.
15. Pluck your date's eyebrows.
16. Wax your date's upper lip.
17. Waterski Utah Lake.
18. Make mud pies.
19. Eat them. Share illness.
20. Take the mud pies home. Put them in a place where they will tempt your chocoholic roommate. Watch her eat them from a hidden spot.
21. Take all the unpaid tickets you've collected. Wear brown polyester. Pretend you are a BYU traffic cop and put them on cars.
22. Have a video marathon. Rent all 24 volumes of the Living Scriptures.
23. Go to Reams. Try on the stiff Wrangler jeans.
24. Bring a pole vaulting pole to Reams. Vault into the large pair of Wranglers suspended from the ceiling.
25. Take a sledgehammer to the MTC wall. Say the Three Nephites commanded you to free the hostages held inside.
26. Take a generator, drive up the canyon, build a fire. Watch *Bill and Ted's* on your television in the middle of the wilderness. Enjoy nature.
27. Go on a shopping spree to the D.I. Buy accessories in bulk. Help out the dreadfully under-accessorized statues on campus. Try beads on the Indian statue, a scarf on the mother of the SFLC family, and a sharp *chapeau* for Brigham Young.
28. Plan a tiddlywinks tournament with your family home evening brothers and sisters.
29. Go to a drive-in with your date and a younger brother or sister.
30. Tie the child to the roof, stuff licorice in his/her mouth, and enjoy the movie from the peace of your automobile.
31. Play cops and robbers. Use real handcuffs.
32. Make a "citizen's arrest" of your favorite professor.
33. Wash all of the dogs in the neighborhood.
34. Neuter all of the dogs in the neighborhood.
35. Go to the arboretum and identify as many trees as you can.
36. Sit on a bench and diagram the speech patterns of trendy high school students.
37. Explore the steam tunnels.
38. Explore the city sewer system.

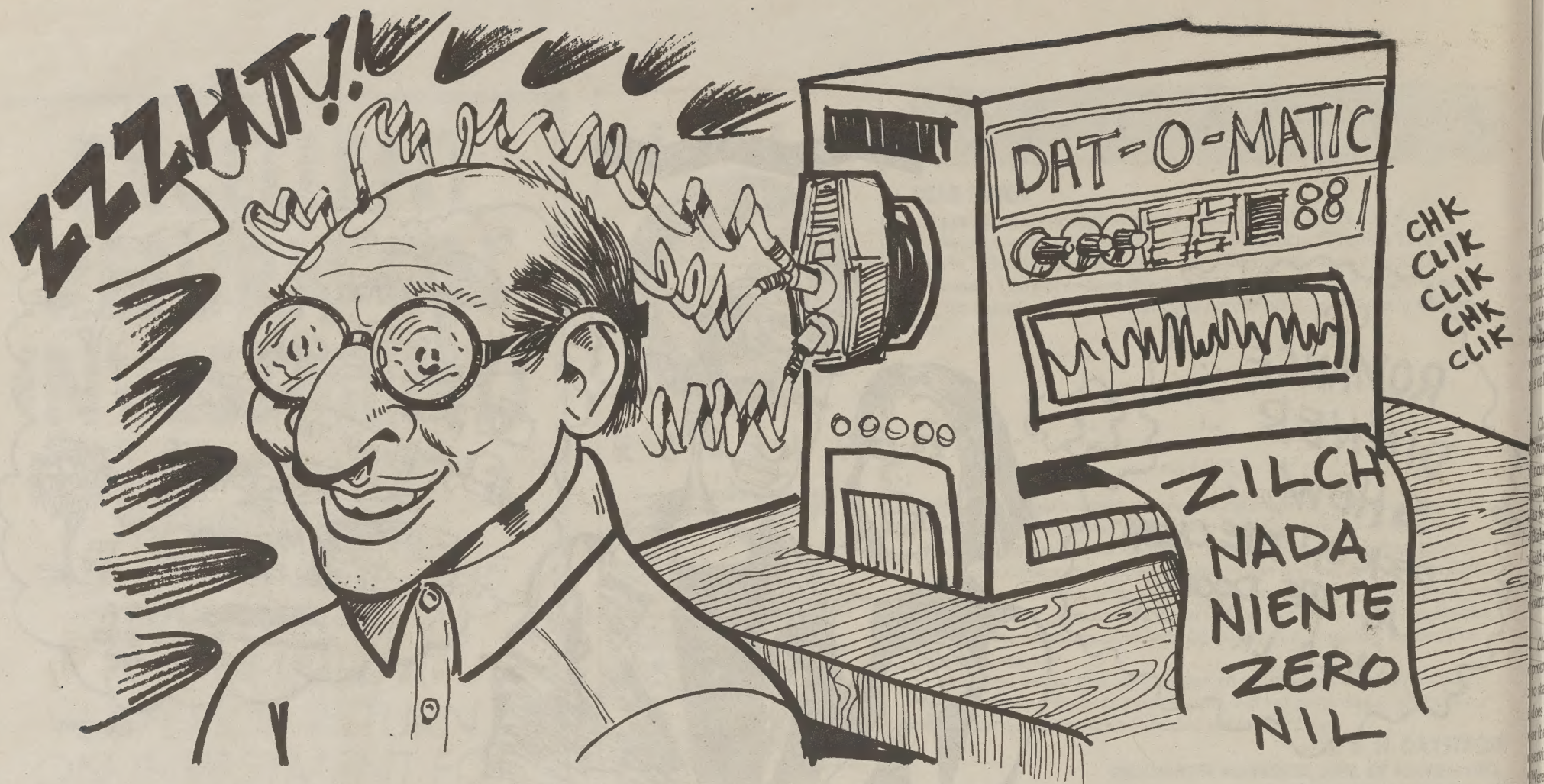
39. Prank call all of your collective friends.
40. Tell them they won the Publisher's Clearinghouse Sweepstakes.
41. Sit on the driveway and smash rocks with hammers.
42. See how much lime Jell-O it takes to fill a room.
43. See how much strawberry-banana Jell-O it takes to fill a room.
44. See how much chocolate pudding it takes to fill your favorite Student Life administrator's car.
45. Get fake UVCC college ID's and enjoy all of the benefits.
46. With your fake ID's in hand, sneak into the Academy. (In case you're caught, they won't think to kick you out of BYU.)
47. Tell ghost stories in the Academy.
48. Attend a small animal sacrifice in the Academy. (Ask your favorite Provo High student when to go.)
49. Go to the field across from Helaman Halls. Play a game of imaginary baseball with imaginary baseballs, bats, and bases. Envision the imaginary fans there.
50. After the game, shower each other with imaginary non-alcoholic champagne.
51. Pretend it's someone's birthday and see how many free meals you can get in one night. Fake an ID if necessary.
52. Have your own parade. Clear all the cars out of your driveway, dress up like homecoming king and queen, and walk slowly. Pretend the trees in your yard are spectators. Wave to them.
53. Bake brownies with your date and give them to people.
54. Go door-to-door, pretend you are selling perfume. When they refuse to buy anything, just give them a brownie.
55. Find cars with unlocked doors in the library parking lots and leave a brownie on the driver's seat.
56. Go door-to-door in the dorms and tell the freshpersons that you were sent by their mothers. Give them all brownies.
57. Tie brownies to strings and hang them from trees on campus.
58. Go to Lamar's bar in town and give brownies to the inebriated as they stumble out.
59. Drive to Salt Lake; give brownies to the men at Temple Square with the "WILL WORK FOR FOOD" signs.
60. Wait for someone to come to your door. When they knock on it, startle them. Say "Trick or Treat" and tell them they can't come in unless they give you a treat or do a

trick.

61. When you're all through kidding around, give him/her a brownie.
62. Go over to a stranger's house; tell him/her that your car just broke down and need to use the phone. When you get access to the phone, call all those 1-900 numbers you have always really wanted to but just couldn't fathom paying \$5.95 a minute for.
63. Jump around Temple Square with pogo sticks. Be very serious.
64. Go to the Provo temple grounds. Wear Student Life yellow ties. Wedge books of scripture in between couples who are pushing the limits of safety. Tell them it's just part of your job.
65. Go to the HFAC and look at art. Pick the piece you like best and write a short essay on it. Compare your essay with your date's.
66. Go to the library and read physiology textbooks. Use each other as visual aids to assist your learning.
67. Look up the name "Robinson" in the phone book. Call each person up and sing Simon and Garfunkel's "Mrs. Robinson" to whoever answers.
68. Look up the name "Rogers" in the phone book. Call each person up and ask them, "Won't you be my neighbor?"
69. Hide in the bushes on Maeser Hill and shake the trees as people walk by.
70. If you are caught and people ask what you are doing, tell them it's a botany experiment.
71. Donate plasma together. It'll help people in need as well as giving you both extra money.
72. Take the money you earned and go out to a movie. (Be sure to avoid movies with titles like *Death by Hyperdermic Needle*.)
73. Invite the campus missionaries over and pretend to be a couple "living in sin." Ask for tips on how to avoid Standards.
74. Take the Dateability Rating test included in this newspaper and laugh or cry together.
75. Go to the ELWC photography studio and take a play engagement photo.
76. Pay with play money.
77. If they want to hang it in their window, consent.
78. Send a copy to your missionary still in the field.

**SEE 101 NEATO DATES  
CONTINUED ON PAGE 5**





## RATE YOUR DATEABILITY

**A**S A PUBLIC SERVICE, *STUDENT REVIEW* proudly reprints this dateability rating quiz first presented in that timeless handbook *Up-Date* by Dee Hadley (Deseret Books, 1981). No joke, folks. This real test is reprinted in its entirety. Sample scores for selected celebrities, as reviewed by SR staff, follow.

\*\*\*

This is not a test to determine your worth as a person, only your dateability. Many of the most successful adults were not the most dateable teenagers.

Determine the answer that is most indicative of who you are, and write the number of points in the space provided at the right of the question. Remember, this test is no more accurate than you are honest.

### DATING HISTORY

#### 1. Frequency:

- a. never -10
- b. two or three times a year -5
- c. once a month -1
- d. two or three times a month 0
- e. once a week or more often +3

#### 2. Satisfaction with the number of dates:

- a. I have too few dates -5
- b. I have too many dates -3
- c. I have as many dates as I want +3

#### 3. Satisfaction with the people I date:

- a. I very seldom get asked by those I would like to date -5
- b. I usually go out with people I enjoy +1
- c. I always go out with people I enjoy +3

### PHYSICAL ASPECTS

#### 1. Do your friends consider you:

- a. very good looking +5
  - b. good looking +3
  - c. of average looks 0
  - d. plain -3
  - e. homely -5
- #### 2. Weight
- a. if you are within +/-5 lbs. of what you should weigh +5
  - b. for each additional 5 lbs. over what you should weigh -3
- #### 3. Height
- a. girls between 5'3" and 5'8" +3
  - b. boys between 5'8" and 6'3" +3

- c. for each inch above or below given range -1

#### 4. Shape

- a. good +3
- b. fair +1
- c. poor -1
- d. bad -3

5. Add one point for each of the following features that is above average for you and subtract one point for each that is below average for you. Subtract two points if the feature is really bad. Score no points if average.

hair • nose • mouth • hands • complexion • make-up(girls) • muscles(boys)

#### 6. Dress—are your clothes:

- a. considered "in" +1
- b. conservative +1
- c. appropriate for the occasion +1
- d. varied and attractive +1
- e. well fitting +1
- f. extreme in style -1
- g. sloppy -1
- h. in poor taste -1

### PERSONALITY

1. Score yourself one point for each of the following words that describes you.

feminine(girls) • masculine(boys) • outgoing • well-informed • good conversationalist • fun-loving • sense of humor • involved in extracurricular activities • willing to try new activities • cheerful • genuine • considerate • willing to share • sentimental • talented • hardworking • intelligent • well-mannered • religious • courteous • gentle • positive • neat • enthusiastic • dependable • confident • affectionate • self-confident • has a variety of interests • enjoys people • is concerned for others • meets others' needs

2. Subtract one point for each of the following that describes you.

immature • silly • negative • too quiet • uncreative • pessimistic • too aggressive • puts other people down • gossips • moody • lazy • poor self-image • too passive • insults others • tight with money • has to be center of attention • vulgar • rude • loud • procrastinates • plays games on dates • not affectionate • quick-tempered

3. If you tend to be selfish, subtract from 5 to 10 points depending on how selfish you

are.

4. If you have a good self-image and show self-confidence, give yourself an additional 3 to 8 points.

5. If you spend a lot of time daydreaming or reading romantic novels or pornography, subtract 3 to 8 points.

6. If you tend to be rigid and don't see other points of view, subtract from 3 to 8 points.

7. If you have a serious emotional problem, subtract from 5 to 15 points depending on how adversely it affects your dating.

### RELATING TO OTHERS

1. Subtract one point for each distasteful habit and mannerism you have.

2. Give yourself one point for each of the following:

- a. I get along well with different types of people.
- b. I have friends that I have had for a long time.
- c. I like to be around people.
- d. I do not get angry when people disagree with me.
- e. I enjoy doing things for others.
- f. I am concerned about the feelings of others.
- g. I like to belong to groups.
- h. I have a number of close friends.
- i. I enjoy making new friends.
- j. I like to share my positive feelings about others with them.
- k. I like to do things for other people.

3. Subtract one point for each of the following:

- a. I am not content if I don't get my way.
- b. I put myself first.
- c. I can hold a grudge.
- d. I try to hide my weaknesses.
- e. My feelings are easily hurt.
- f. I pass on gossip.
- g. I need to be the center of attention.
- h. I enjoy being alone more than with other people.
- i. I dwell on other people's weaknesses.
- j. I feel really insecure.
- k. Other people do not enjoy working with me.

Add up your score. If your score is above 60, you should be dating all you want. If your score is from 40 to 59, you are still in

the ball park. If you score from 20 to 39, you are only a fair date. From 0 to 19 you had better get to work on a self-improvement program. Below 0 means you have a long way to go. If you score very high and are not dating much, you are deceiving yourself.

\*\*\*

SR staff rated several celebrities according to this test. Their ratings, for your information, are printed below.

**Kim Basinger: 25.** Kim's score was hurt most by her height—definitely over 5'8". The same thing happened to Elle MacPherson (20) and Cindy Crawford (23) when they tested out. Being a movie star cut down on "quality" dating time available. Dating Prince didn't help much either.

**Stuart Smalley** (of Saturday Night Live fame): 38. Stu falls into the high end of the "fair date" category and almost made it into the "ballpark." High scores were made in the self-image category, but, in light of his enrollment in several 12-step programs, he lost in the emotional disorders area. And his physical image lacks.

**Bart Simpson: -39.** Height (3'7"), vulgarity, lack of teeth, sallow complexion, and attachment to skateboard worked against Bart. You can't deny that the guy has a good self-image, though.

**Boris Yeltsin: -5.** Boris's physical handicap (fingers missing) along with the fact that he uses his finger stumps as caviar spoons really put him under. Slight weight problem too. At least he doesn't have a really large red blotch on his forehead.

**Madonna: +32.** Clothes extreme in style, likes to be the center of attention, and some of her on-stage antics could be considered vulgar. Even with all that against her, the Material Girl still rates. No doubt, it must be because she's a "good conversationalist" and "affectionate."

**Rex Lee: +44.** Well-informed, outgoing, confident, educated. Thinning hair a small deterrent. Heard he's a vicious day dreamer and that cost him five points. All in all, a good bet. Maybe a little too busy. Maybe married. But a good bet.

**Shawn Bradley: +10.** Too tall.

**Paul Simon: +10.** Too short.

**Amy Baird Miner: +60.** If she weren't married, she'd be dating all she wanted. A slight problem with Harlequin romances, but a real score nonetheless. Δ



# CLARIFICATIONS

**Clarification:** An article in the current *Parenting* magazine reports that BYU has "a sculpture in the middle of campus called the 'Tree of Life' which is a large white, stylized uterus." The story, of course, is inaccurate. The sculpture is called the "Tree of Wisdom."

**Clarification:** Reports from the Soviet news agency Tass have incorrectly identified the main conspirator behind the recent coup as former BYUSA president Brett Blake. "Brett has a perfect alibi," said current BYUSA President Amy Miner, declining further comment.

**Clarification:** Recent concern has prompted the Honor Code Office to state that "the BYU Dress Code does not apply to the Cheer Squad or the Cougarettes while they are serving in entertainment capacities. Were it otherwise, ticket sales would plummet." Honor Code official Prudence Wright pointed

out that this double standard only applies during games. "If we catch any cheerleaders wearing their skirts on campus," she says, "we'll nail 'em."

**Clarification:** The four new signs warning, "Do not walk in this area after dark" were intended to be posted on the south-campus trail. They will be relocated there as soon as they can be removed from the walls of Taylor Hall. BYU Groundscrew regrets the error.

**Clarification:** The latest report published by the U.S. Health Department states that "Geneva Steel is almost exclusively responsible for the dangerous amount of PMS in Utah County." Geneva kingpin Joe Cannon disagrees. "I'm tired of all these inaccuracies!" Cannon fumed. "It's PM-10!" Δ

—compiled by M. Spaff Sumsion.

## 101 NEATO DATES CONTINUED FROM PAGE 3

79. Take your date to dinner at the Cannon/Morris Center for Sunday dinner. Laugh at freshperson shenanigans. Marvel that you were ever that young. Comment on the delicious gravy.

80. Go to the LRC in the library and watch any of the numerous (and educational) shows presented on your own personal television set. Agree to take notes and discuss what you learned.

81. Spend the entire evening crashing ward dances. Ask the ELWC Info desk for a complete listing. Pretend to know people and act hurt when they don't remember you.

82. Corner your "bishop" at your fake ward dance and start confessing.

83. Go to the laundromat and do each other's laundry.

84. Proofread your date's term paper.

85. Buy lots of orange hunting accessories. Wear them to dinner at the nicest restaurant you can find in Provo.

86. Make one date wear antlers and the other wear orange. Hunt each other in the library.

87. Bring a high caliber shotgun. Make the fun more realistic.

88. Storm the new Cajun restaurant wearing your Student Life costumes. Demand to see their wine cellar. Start confiscating the non-alcoholic wines, insisting that even 0.003% is too much alcohol.

89. Dress up like nerds and ask to take the library tour.

90. Have an "in poor taste" party. Each couple must wear 70s polyester clothing and bring one food item like Spam, sardines, or Lynn Wilson burritos. Board games are a must.

91. Have a Johnny Lingo revival night. Wear lava lavas.

92. Go to the Christian Science Reading Room on University Avenue.

93. Take your date to your old significant other's wedding reception.

94. Take a tour of Geneva Steel. Bring gas masks.

95. Scuba dive in the Botany Pond.

96. Let the air out of tires at Squaw Peak. Leave "Why Stay Morally Clean" pamphlets on especially fogged up windows.

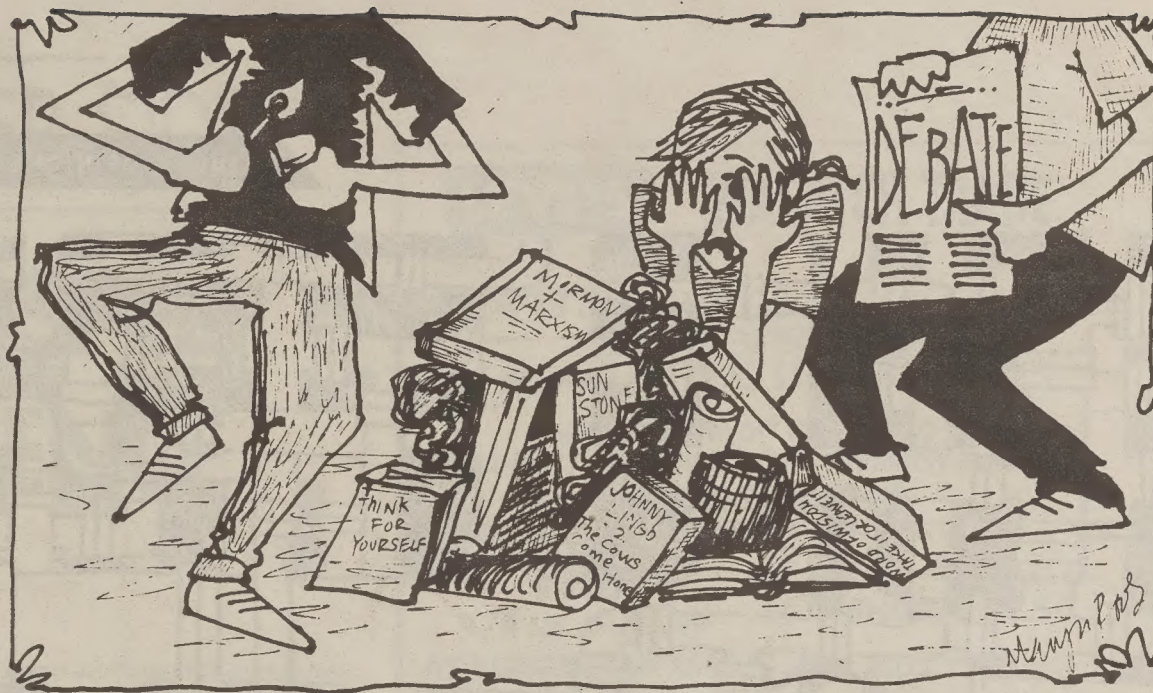
97. Build a dam in a stream or gutter. Wait ten minutes and count how many diseases you've caught from spending so much time in that nice gutter water.

98. Go bug collecting. Go to the Cougarat and release what you catch.

99. Have a candlelight dinner in the back of a moving truck. Have a younger sibling drive. Laugh as you pick up the pieces of your broken dishes and count your bruises.

100. Get out your high-powered flash lights and have a home laser show to the sounds of Afterglow.

101. Applaud yourselves. Δ



ART BY MARYN ROOS

# DIARY OF A FRESHMAN, PART 5

Heber returns and the Saga continues...

## OCTOBER 15

"Have you sent your papers in? Did your survival merit badge come in handy?" I ask Heber impulsively. But, quite correctly, he doesn't give any answers. "Wait," he says impressively. "Someone has got to take out the garbage." I understand, and we both march boldly back into the room. There, on the bed, just about to light up, sits Tip. "Tip," I want to say, "meet my real roommate, Heber Mecham." But before I get it all out, Heber has picked up "the socialist dog" and thrown him headfirst into the corridor. Heber shuts the door and—weeping profusely—we embrace.

## OCTOBER 16

Heber and I spend most of the day purging the room of Tip's stuff. We find books with titles like *Mormonism and Marxism*, *The Word of Wisdom: Take It Or Leave It*, and *Think For Yourself*. We also find an old Ouija board, several back issues of *Dialogue* and *Sunstone*, and a satirical film called *Johnny Lingo 2: The Cows Come Home*. We throw all this stuff into a pile (that Heber refers to as the Tower of Babel). Heber asks me to set fire to everything, and we put the ashes in a Coke bottle. Then, for fear of poisoning the minds of fresh waterfish, Heber travels to the Great Salt Lake

to dispose of the bottle.

## OCTOBER 17

Furious at Tip's comments concerning Paul Dunn's stories about war and baseball, Heber has given himself the task of re-reading all of "the master's" works. Between chapters, he and I reminisce about the good old days. Heber fondly recalls shredding my T2 poster on account of its R-rating.

## OCTOBER 21

Disaster. We are woken up early by frantic knocking. For some reason, Heber goes to pieces and, hiding under the bed, screams at me to answer the door. I obey, and there stand Tip and Heber's bishop. "Where is he?" asks the bishop, barely managing to contain his indignation. "Who?" I respond rather weakly. No matter—Heber, with new found resolution, leaves his hiding place and comes to the door. "What do you want?" he says coolly. "One word," says the bishop. "Send your papers in." And then he goes, leaving Tip behind. Tip is a little nervous all of the sudden and seems ready to leave. But Heber detains him forcefully and—quite out of the blue—challenges him to a public debate. I am stunned and recognize the dangers that await my true roommate. But Heber is determined that the best way to signal his return is by "publicly humiliating an unclean Democrat." Δ

## TOP TWENTY

1. DEMOLITION
2. CREEDENCE CLEARWATER REVIVAL
3. RETENTION OF THE USU VICTORY WAGON WHEEL
4. CLEAN KITCHENS
5. LAUREL THATCHER ULRICH
6. PINE CONES
7. WOMEN WITH PH.D.'S
8. THE LIVING ROOM AT 1 A.M.
9. FINISHING YOUR G.E.
10. GINGER ALE
11. THE FISHER KING
12. RUG RATS
13. JELLY FILLED DONUTS
14. HOWARD W. HUNTER
15. SLY AND THE FAMILY STONE
16. SLEEPING UNDER MAPLE TREES
17. ARCHETYPES
18. PARK-IT WEEK
19. POETRY-IN-MOTION
20. FEATHER PILLOWS

## BOTTOM 10

SEXUAL HARASSMENT, KORIHOR, FALLING WALNUTS, GUMMY LIFESAVERS, CONFERENCE TALK ALLITERATION, HONKIES, KRYPTONITE, REPUBLICAN REDISTRICTING PLANS, BYUSA LUNCH FRAUD, HUNGER.

## EAVESDROPPINGS

### NEW JSB

OCTOBER 9, 2:00 P.M.

RM #1: Dude, I'm not doing too well lately.  
RM #2: Yeah?  
RM #1: Yeah. I wouldn't know Adam from God.  
RM #2: You and Brigham Young both, man.

### BOOKSTORE

OCTOBER 10, 5:00 P.M.

Missionary (looking at "mormon literature"): I wouldn't ever read this stuff.  
His companion: I wouldn't read it either. Might write it though.

### HBLL

OCTOBER 8, 4:23 P.M.

Cop to student (about a flasher): The worse part, is that she didn't get a good look at his face.

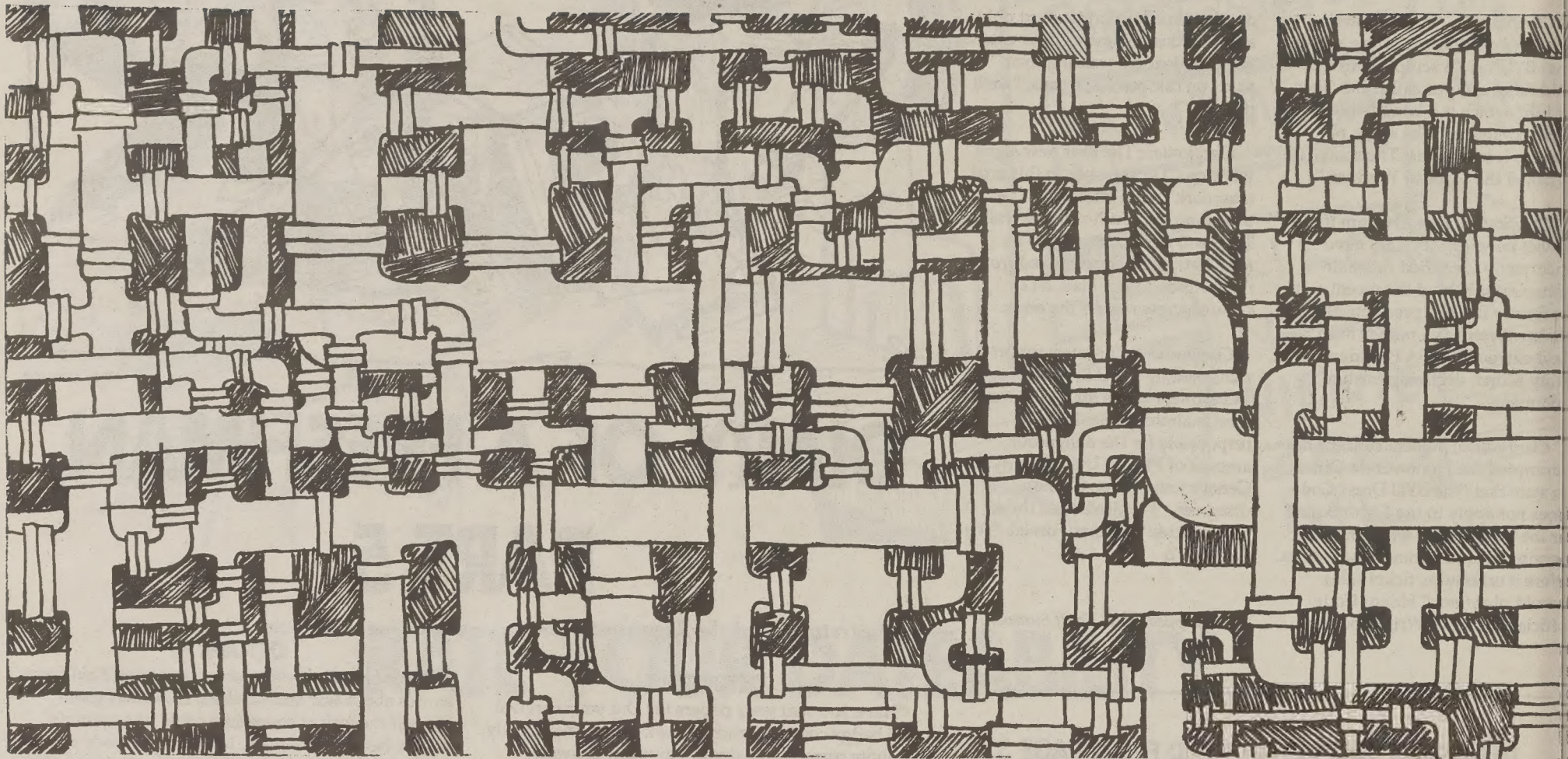
### ELWC

OCTOBER 11, 11:15 A.M.

Philosophy major: I'm going to Memphis to attend a meeting of the Society for Phenomenology and Existential Philosophy.  
English major: I'm all for a little ph-phemo, ah, phnem, phenub ...  
(brief pause)  
In unison: Phnumb a na, do doo, a do-do. Phnumb a na, do due due dute (etc.) Δ

READ STUDENT REVIEW.  
IT'S SPIRITUALLY CORRECT





ART BY JERRY KEARNS

# HUNGER AND THE BYU WASTE MACHINE

by Yvette Young

**T**ODAY'S BYU STUDENT, NO MATTER HOW poor, is insulated from the burning reality of genuine poverty. A cornucopia of educational, spiritual, and financial opportunities are laid at our feet when we come here. Not more than eight or ten streets away from where we comfortably reside are the "Others." For these Others, the doors of opportunity are locked. Why? Because they have no money, no home, and no food. They lack the basic necessities and cannot adequately apply themselves to higher pursuits (including the search for employment) until these fundamental needs are met.

As a body of people who have professed to take on the name of Christ, we have assumed the responsibility to aid these Others. For most of us, our meager budget rules out aid in the form of money. Even so, donations alone will not solve the problem. Furthermore, most of our schedules do not permit the donation of time. Fortunately, there are several

agencies in Provo and Orem where volunteers contribute to the basic needs of the homeless and aid them in utilizing what few opportunities do exist.

These organizations generally provide the homeless with showers and meals. The meals they provide are donated daily by local businesses, but quantities are small due to the lack of storage space. Thus, such organizations rely daily on charitable organizations. As members of a large and affluent organization (BYU), we can mobilize and turn daily waste into meals.

Most of us are familiar with the food service structures now in place at BYU. They range from catering to the Cougar eat to the cafeterias for the dorms. Each of these food service locations produce different amounts of waste, but all could be capitalized upon. A representative from BYU Food Services says that they (at the Food Services) try to decrease waste by controlling the amount of food the chefs prepare. This, she says, is

relatively successful. Internally, she claims, they have quelled the problem (well, maybe). However, all the food that has been prepared must be disposed of at the end of the day.

This policy of waste comes directly from the Utah Health Code. Under this code, Food Services is liable for all food given away. However, BYU is currently considering altering its rendition of the policy in accordance with a recent piece of legislation known as the "Good Samaritan Law." This law would partially absolve Food Services of liability when donating food.

If BYU were to adopt an amended policy, it is certain that the immense waste occurring specifically in cafeterias (a subject which was not addressed by the Food Service representative) would be highlighted for PR purposes—if BYU extended its consideration of amendments from only including vending machines to include actual food service locations. However, even

the microscopic vending machine approach is only being "considered," and this consideration process is destined to go on for some time. In the meantime, Food Service employees continue to witness and lament the tremendous waste in cafeterias.

BYU is faced with a legal dilemma. While they argue over wordings and policies, there are some things we can do to solve the problem. First, when participating in conferences and workshops which are catered, request to have the leftover meals boxed up. Since this food has been paid for, it is legal for buyers to take the extra and donate it. Second, request that the organization to which you are donating the food sign a legal release of liability. Small businesses often protect themselves in this manner to avoid the liability. Third, pressure administrators to accept the Good Samaritan Law for all food services. By taking these steps, we can reduce waste in our happy little corner of Not-So-Happy-Valley. Δ

## THE HAMLET SYNDROME

by Sharon McGovern and Lee Follett

**I**N THE JANUARY, 1991 ISSUE OF *BYU TODAY*, PROFESSOR Thomas G. Plummer of the BYU German and Slavic Department expressed his concern about an overdependence on pontificating authority among college students—an affliction he calls "The Ophelia Syndrome." "I do not know, my lord, what I should think," Ophelia tells her father in *Hamlet*. "I'll teach you. Think yourself a baby ... " Polonius responds. Professor Plummer believes this is often the unspoken dialogue between college student and professor. In his article "The Ophelia Syndrome," he offers suggestions on how to achieve what psychologist Carl Jung described as "Individuation"—a process of intellectual weaning from the thoughts of others. This article received great acclaim in local academic circles.

The BYU administration has made it available in pamphlet and now sends it to incoming freshpersons, presumably to encourage independent thinking. Although such a desire is laudable, we wonder if the administration is sincere.

As Hugh Nibley writes in "Zeal Without Knowledge": "It actually happens at the BYU, and that not too seldom, that students come to a teacher, usually at the beginning of a term, with the sincere request that he refrain from teaching them anything new. They have no desire, they explain, to hear what they do not already know!" Like Ophelia, we as students too often expect a Polonius to think for us and to tell us what is "right." We have learned that parroting our teachers is most often an assurance of a respectable, if not outstanding grade, and that submission and conformity are

guarantees of a smooth academic experience at BYU.

Plummer challenges us to break out of this mold and to take control of our education. He offers six suggestions for overcoming the Ophelia syndrome. BYU students and administrators would do well to apply them:

First, "Seek out and learn from great teachers, regardless of what they teach." Yet we also have President Rex E. Lee's instruction to complete our education at BYU as quickly as possible—preferably in four years. Reckless deviance from our chosen program results in a Lack of Progress warning.

**SEE HAMLET SYNDROME  
CONTINUED ON PAGE 12**





## THE OTHER SIDE

# SCIENCE AS GOSPEL, GOSPEL AS SCIENCE

by Matthew Stannard

**H**ONEST THINKERS WILL NOT ATTEMPT TO confuse law and theory in the minds of laymen."  
—John A. Widtsoe  
Few events occur with more consistency here than the perennial debate between the hired ministry of BYU's religion department and the seemingly innocent BYU scientific community. The issue of organic evolution is quickly surpassed by the focus on "what's really at stake: willingness to adhere to the revealed word of God."

Curiously, we Mormons seem perfectly willing to accept the fruits of scientific inquiry—and hence the scientific method—when it promotes our agenda. We don't hear General Authorities condemning technology, but rather thanking God for the ability of broadcast communications to carry our message across the globe. Conversely, Mormon scientists want everyone to know that they are not skeptical atheists like their colleagues. "After all," they say, "we believe God created the world; we're just trying to figure out how He did it."

During these torrid times, it may be helpful to remember a few basic facts about the nature of both scientific and religious authoritarianism. Similarities abound: both rest on a fundamental ethic of manipulation. Both depersonalize the world while presuming that this is perfectly appropriate, given the nature of their respective tasks.

We are familiar enough with religious authoritarianism here. Most of us know that it is easy to confuse the gospel with any other set of propositions and axioms. We know that in doing so, we run the risk of placing doctrine between ourselves and others; the risk of hurting human beings for the sake of a higher cause that forbids us to hurt human beings. When we see it happening, we often turn the other way. But we still know it's wrong.

Scientific authoritarianism seems less familiar to us. Our scientists are quiet and meek, faithfully discovering the world for the sake of our community. We've had our share of revolutionaries such as Eyring and Farnsworth. Our contributions to the stock of worldly knowledge have been impressive. But our scientists seldom make waves. That is, until religious zealots harass them for teaching controversial theories.

In such events, our scholars are perfectly justified in defending themselves. Not because their theories are "true," but because the zealots are hypocritical. The

exclusivity of the religious attack on biology, zoology, and geology ignores the fundamentally metaphysical nature of all scholarly disciplines. "Scientism" is alive and well in psychology, management, economics, and the humanities, as well as the "hard" sciences.

"The sciences," Martin Heidegger pointed out, "will interpret everything...technologically." That is, all scientific interpretation is driven by the desire to objectify, to exploit, and to use. The scientist may not be aware that science is "a way of revealing that challenges him to approach nature as an object of research," but the working assumption of all scholarship is that truth exists to be discovered and employed in the service of the knowledge bearers. Ye shall know the truth, and the truth shall make you powerful. This maxim extends to any scholarly pursuit which desires to make the scholar the authority on the world. Science is authoritarianism.

Mormons, then, love science, and scientism permeates our culture, especially at the University. Our economists speak of "laws" which seem to have an existence independent of human interaction. American Heritage students are taught that a mystical "Good" exists, a universal force which America has captured and the rest of the world hasn't. Do these classes come under attack by angry religion professors? Does Reid selectively assemble booklets containing authoritative statements pointing out the godless nature of these theories?

No. And that omission is curiously disconcerting. Evolution is an easy target because its worldview—essentially deistic at best—seems so blatantly incompatible with an involved, active deity. But "the theories of men" will always seem this way if we treat Christianity simply as the best theory among many; the perfect, flawless system.

Instead, the gospel is our ethos. It is not a pedestal from which to judge the validity of human thought. If Christianity is a worldview, it is one which explains nothing, proposes nothing. We cannot write it on a piece of paper. "It" is Christ himself, begging us to love one another. It is placing one another's needs before the desire to master the world through technology, before the drive to conquer the world with our systems and rules.

The gospel does not oppose science. It reveals science for what it is: the practice of prideful control over our environment. And those who use religion to silence the scientists are guilty of the same unrighteous dominion.Δ

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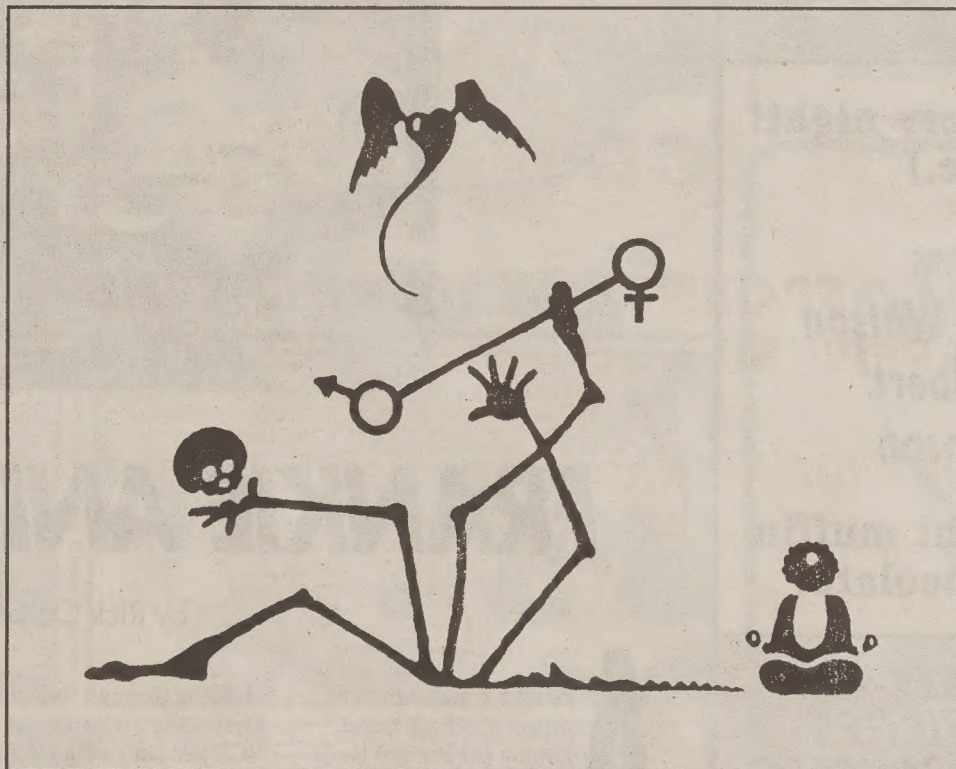


# TEMPORARY PEACE

**W**HEN I TURNED 20 THIS SUMMER, my body fell apart. My back went out, comfortable shoes looked tempting, and my little wrinkles became major traumas. I guess I had a grown up body. But what molds my right now self most is that I have a grown up heart. I lost my innocence with my teens and this colors my everything. Not to overstate, but I heard once that when we ask the fates for wisdom, they make us suffer. I have lost most of my old answers, but maybe I do feel wiser. Wiser or not, I have now earned my womanhood.

No, I didn't lose my actual physical innocence, though I suppose it feels similar. I went home and met my dying mother. I heard her use terrible words that were meant for me. I counseled her against suicide. I smiled a lot. I saw my 14-year-old sister's 30-year-old demeanor and I held the same sister against my mother's cruel ravings that woke us in the night.

There was no outlet for blame because I was a grown up and knew blame was unfair. I believed in God, so this hell couldn't just be a cosmic pimple. But if there was reason, it was a mystery. Divorce, lies, pain—my crippled mother with a crippled heart. And for the first time in my damn life I actually let myself feel when everything crashed. Underneath my phoney and soothing smile, I actually felt. I was there for everyone—my



ART BY KENT CHOU

mother, sister, father, and it was all a vortex of confusion and what good was I doing actually. Prayers, faith, blessings, the gods of doctors; the gods of love; perhaps they eased pain, but nothing made it all better. And I

understood why Buddha said one of the great truths was that life is suffering.

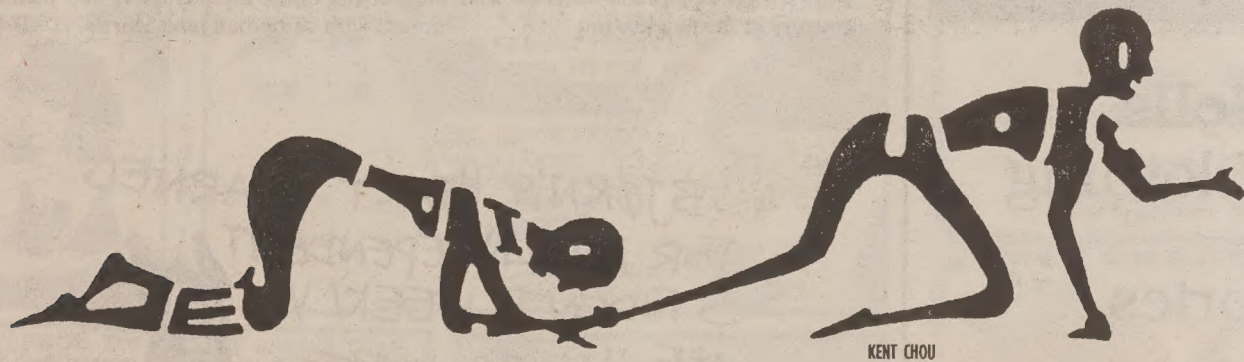
All melodramatic, I suppose. The kinds of statements that are uncouth to speak in polite flirtation or any context except 3 a.m.

talks with a lover or best friend.

Away from it all, I feel odd. I accepted the truth that life is difficult and now my pleasures are gifts, not deserved earnings. I walk barefoot through campus feeling my own youth and health and beauty. I have met my own devils and my childish answers won't suffice anymore and my childish fears have absconded.

All I can say is that I feel things more deeply—but my core is intact. I now have the security to break up my boyfriend or even more frightening—to love him excessively. I have dealt with a woman trapped decades in a dying body—her emotional pain and abuse and illness—her one idealistic husband—and the daughter she most resents and often hates—myself. I've recognized risks that destroyed lives and I still take risks and I am still here. I still laugh and I still care and think and love chocolate and lobster.

Adolescence, with its insecurities and temerity, has gone. But so has childhood with its ready responses. I don't know anything for sure. The nature of God is a mystery—his cruelties and love unfathomable. The nature of life is also mystery. But that is okay. I still long to continue life. I still long for a lover at my neck and a child at my breast. I'm not longer afraid and all this caused it—but I couldn't tell you why. I can't tell you either how I sometimes glimpse a purpose, order to such destruction—or why I sometimes still feel a gentle God behind my head. Δ



KENT CHOU

# A BRINGER OF HOPE

by Rebecca Butler

**H**AVE A YOUNG FRIEND NAMED BROOKE. SHE HAS A BITING, sarcastic sense of humor and a ready smile. And a rare form of cancer. It is spreading slowly through her body and has already inhabited one of her lungs. Soon it will move to the other one, and she will slowly suffocate.

Cancer is such a difficult thing to understand. For the most part, it is an incurable disease. But it teases us sometimes, tempting us with bright periods of remission. Brooke has seen her share of these carefree times. But they are in her past now. The chemotherapy continues to make her ill and miserable, but has ceased its effectiveness against her cancerous cells. It simply isn't working. Several trips to an expensive experimental clinic in Texas have proved fruitless as well. The sad situation is that she will never go to high school, she will not go to college, she will not ever have a little girl of her own. At least in this lifetime.

It's painful to watch the hope die. For a long time, her parents held an anxious belief that she would somehow be healed. They still mourn the death of an older son from leukemia in 1977. Her mother seems resigned to it in a tired, despairing way. It seems like the edges of her soul are eroding, bit by bit, as each new development surfaces. Her father continues to deny that Brooke will be gone by the time spring comes. He buys her pets, takes her on trips, calls her hourly from his office. But slowly Brooke dwindles in spirit. She's cranky and lethargic, arguing with her mother about the medication she has to take. She's angry because she can't go swimming, upset because she wants to go to school. She's frustrated with the trouble she has with breathing. She's probably tired of helpless relatives like me who ask her irrelevant questions, not knowing how to talk to her. She's frightened and confused, but strong.

I don't know how much longer my association with Brooke will last. But I know that I'm grateful for it. I see her

as a bright shaft of light in my mundane life, with her wit and knowledge beyond her age. She's entertaining and mature, more so than any other eight-year-olds that I know. It's almost as if she's growing up at an enhanced rate because she has so little time to do so. She's as independent as her disease will let her be, talking freely about her catheter and letting her cousins try on her wig. When I talk to her, it's difficult to believe that soon this lively being will be gone, leaving only snapshots and memories to those who grieve her departure.

Watching her cling to these last months of her life has forced me to examine mine. She has made me aware of the possibilities that each day of this existence can have. She has made me thankful for seemingly minor occurrences. She has made me regret the weeks that I've wasted in despair or discontent. Brooke has given me perspective, and, ironically, she has given me hope. Δ



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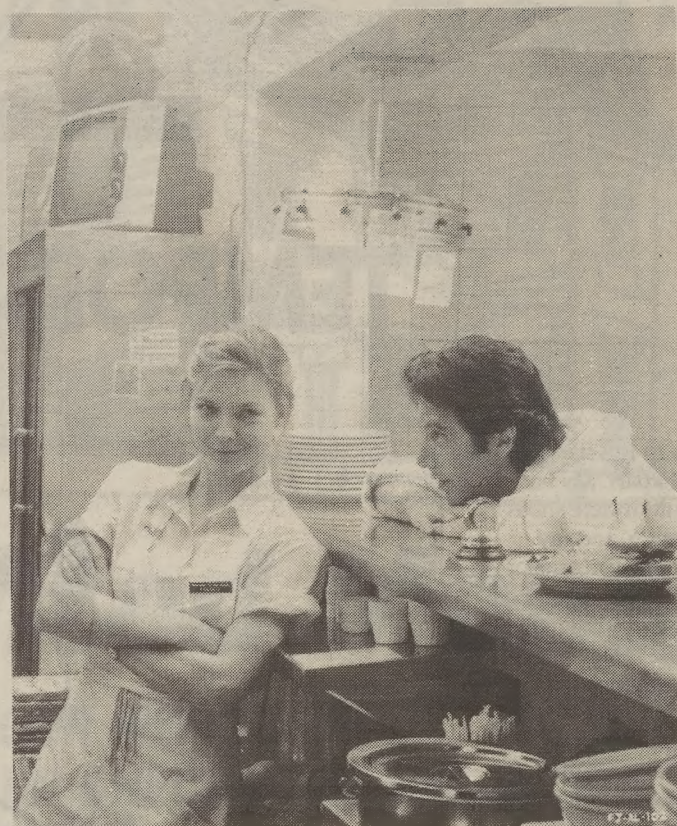
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## FRANKIE AND JOHNNY

by Rick Carpenter

**A**FTER BEING RELEASED FROM prison for check fraud, Johnny (Al Pacino) lands a job as a short-order cook in a small Manhattan diner where he meets Frankie (Michelle Pfeiffer), an attractive waitress whom he finds hard to win over. Frankie doesn't believe that falling in love is any guarantee of happiness, and after leaving her abusive boyfriend three years back, has given up on dating. Attempting to fill the void in her life, Frankie buys a VCR. But as she watches couples in the neighboring

building through the window, she knows she's missing out and the VCR just isn't a big enough band-aid for her hurt. After Johnny's persistent requests for a date she joins him on the relationship rollercoaster.

It's refreshing to see a mature film, without the car chases, police raids, and the ubiquitous teenagers. The screenplay does an excellent job conveying the gritty relationships common to New York City, and Pfeiffer and Pacino couldn't have been better cast. The supporting cast is equally exceptional, with comedian Jane Morris

as Nedda, the cantankerous waitress with a heart of gold who puts a smile on everyone's face.

Director-producer Garry Marshall describes *Frankie and Johnny* as "not a fairy tale but a realistic love story about regular people with universal problems about love, loneliness, sex, self-esteem, the whole human dilemma." There is something about *Frankie and Johnny* that's reassuring, something saying that we're better off being together than being alone, and that even in our busy, complicated, and often crazy lives, a successful relationship is possible. (B+) Rated R. Δ

BJØRN'S HEART YEARNED  
FOR AN INDEPENDENT  
STUDENT WEEKLY.  
HE HAD TO WAIT  
ANOTHER 1,000  
YEARS...



READ THE REVIEW



# THE FUSCO BROTHERS

by J.C. Duffy

**PANEL 10-21:** DID YOU KNOW THAT THE FIRST WORDS EVER SPOKEN THROUGH A TELEPHONE WERE, "MR. WATSON, COME HERE, I WANT YOU"? (Fusco brother reading "FAMILIAR QUOTATIONS")

**PANEL 10-22:** INTERESTING...WHO SAID IT-MR. WATSON'S HOT-BLOODED SECRETARY? (Fusco brother reading "RACY TALES")

**PANEL 10-23:** THAT'S A FINE BOOM BOX YOU'RE BUYING, BUDDY...CONGRATULATIONS. (Fusco brother at a store)

**PANEL 10-24:** THANKS...DO YOU TAKE CHECKS? (Fusco brother at a store)

**PANEL 10-25:** WE TAKE CZECHS, YUGO-SLAVIANS-ANYBODY WITH CASH...IN FACT, WE WERE THE FIRST RIP-OFF ELECTRONICS STORE TO ACCEPT CURRENCY FROM THE BREAKAWAY SOVIET REPUBLICS. (Fusco brother at a store)

**PANEL 10-26:** YOU KNOW, IT WOULD BE NICE IF YOU'D DRESS UP ONCE IN A WHILE WHEN YOU COME OVER HERE, LANCE! (Fusco brother to a woman)

**PANEL 10-27:** WHAT DO YOU MEAN, GLORIA?? I SPENT 20 MINUTES PUTTING TOGETHER THIS SPIFFY EDWARDIAN OUTFIT JUST FOR OUR DATE TONIGHT!! (Fusco brother to a woman)

**PANEL 10-28:** EDWARDIAN??? AS IN KING EDWARD VII OF ENGLAND??? (Fusco brother to a woman)

**PANEL 10-29:** AS IN EDWARD NORTON OF "THE HONEYMOONERS." (Fusco brother to a woman)

**PANEL 10-30:** THERE'S NOTHING I LIKE BETTER THAN THE SOUND OF A BANJO, AL, UNLESS IT'S THE SOUND OF A CHICKEN CAUGHT IN A VACUUM CLEANER. (Fusco brother playing a banjo)

**PANEL 10-31:** THAT'S NICE, LANCE...ANY REQUESTS? HOW ABOUT "SOFTLY, AS I LEAVE YOU"? (Fusco brother to a woman)

**PANEL 10-32:** WHAT KEY? (Fusco brother to a woman)

**PANEL 10-33:** YOU WON'T NEED A KEY- JUST RING THE DOOR-BELL WHEN YOU GET BACK. (Fusco brother to a woman)

**PANEL 10-34:** WHERE AM I GOING?? (Fusco brother to a woman)

**PANEL 10-35:** THE PAWN-SHOP. (Fusco brother to a woman)

**PANEL 10-36:** HI...I'M ROLF. MAY I COMPLIMENT YOU ON YOUR BERET? (Fusco brother to a woman)

**PANEL 10-37:** ONLY IF YOU CAN DO IT IN FRENCH...I'VE GOT A RARE PSYCHOLOGICAL DISORDER IN WHICH I CAN'T GET WORKED UP OVER A GUY UNLESS HE SPEAKS FRENCH TO ME. (Fusco brother to a woman)

**PANEL 10-38:** GEE, THAT'S PRETTY WILD...DOES THIS DISORDER HAVE A NAME? (Fusco brother to a woman)

**PANEL 10-39:** JACQUES ITCH. (Fusco brother to a woman)

**PANEL 10-40:** YOU KNOW, LANCE, I'M GETTING SICK AND TIRED OF YOUR FREQUENT "DOG" INNUENDOS...I'M A WOLVERINE! GET IT STRAIGHT!! (Fusco brother to a woman)

**PANEL 10-41:** MAYBE YOU'RE JUST PRETENDING TO BE A WOLVERINE, AXEL. (Fusco brother to a woman)

**PANEL 11-1:** IT WOULD TAKE QUITE AN ACTOR TO PRETEND TO BE SOMETHING FOR 16 YEARS... YOU MUST THINK I'M LAURENCE OLIVIER!! (Fusco brother to a woman)

**PANEL 11-2:** MORE LIKE ROCK HUDSON. (Fusco brother to a woman)

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## A Dozen roses

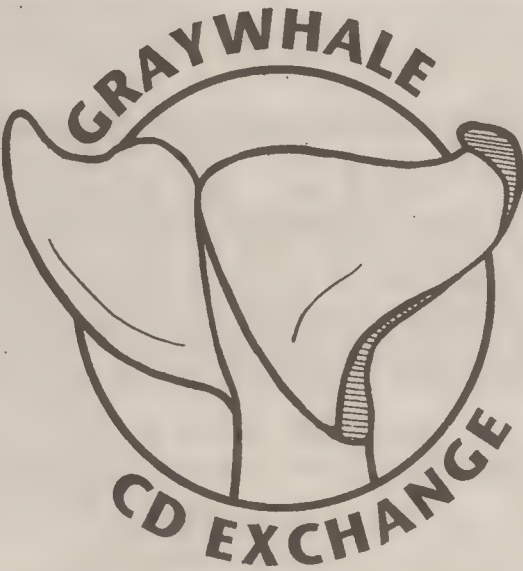
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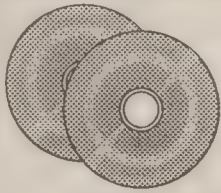
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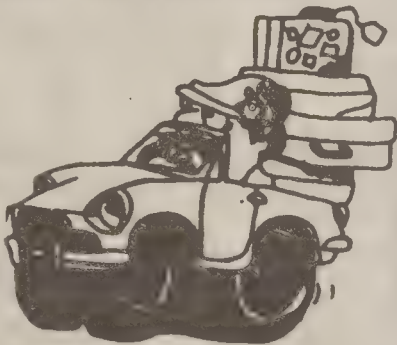


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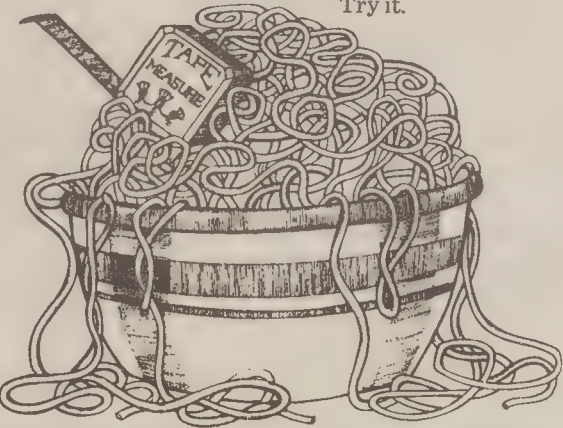
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## HAMLET SYNDROME CONTINUED FROM PAGE 6

Furthermore, with heavy GE loads, including fourteen mandatory hours of religion, one hardly has time to shop around for the great teachers in unrelated fields.

Second, "Dare to know and trust yourself." We'd like to, but BYU does not trust us to dress appropriately or behave in a morally responsible manner. Like Polonius to Ophelia, BYU tells us how we are expected to act and gives us Honor Codes and Ecclesiastical Endorsements to sign if we wish to continue to attend. The University's lack of faith in its students hardly provides the environment to engender self-knowledge and trust.

Third, "Learn to live with uncertainty." At BYU, uncertainty is rumored to be the exclusive domain of post-modernists, readers of Sunstone, and writers for the Student Review—not an attractive crowd to the conservative Mormon element. Plummer urges us all to give up "romantic notions of the world as a place where everything can be explained .... We can only join with students and others in the pursuit of answers, and even then we must remain ultimately in some degree of uncertainty."

Fourth, "Practice dialectical thinking." Considering alternative or controversial points of view is not widely encouraged here. Just try to start a debate in American Heritage or Religion 121 and see where it gets you. The *Student Review*, an open forum for student discussion, is prohibited from distribution on campus. All demonstrations must first receive administrative approval. While dialectical thinking does take place at BYU, publicly expressing it is another

matter.

Fifth, "Foster idle thinking." This is perhaps not as easy as it might sound. We have been counseled in the past to carefully balance our lives spiritually, academically, and socially. Throw in a part-time job and one barely has time to sleep. For students on the fast track at BYU, idle thinking becomes a luxury. Any kind of idleness at all is distasteful to a people accustomed to "being anxiously engaged."

Sixth, "Plan to step out of bounds." Plummer defines this as questioning "the presumed bounds of thinking, reading, writing, or learning in general." This seems to imply challenging the status quo in search of a better way of doing things. Such a concept may be offensive to those who would place academic authority on the same level as ecclesiastical authority. At BYU it's not unusual for students to know more about their professor's Church positions than they do about his or her academic achievements. When the distinction between the two becomes blurred, it is difficult to challenge anything.

BYU's desire to end the Ophelia Syndrome is commendable. By incorporating Plummer's six principles, BYU would no doubt become a superior place for us to study and grow as independent thinkers. But is the University willing to loosen its Polonius-like control? At present, the administration is more like Hamlet—full of good intentions, but reluctant or unable to act on them. To truly help us overcome the Ophelia Syndrome, BYU must first get over the Hamlet Syndrome. Δ

\* Give out some FREE creative compliments. Try "nice eyebrows" or "your socks go well with your eye shadow." These are best saved for strangers who will be impressed with your genius in coming up with something other than "have a nice day."

\* Collect brochures on morality and put them in the hands or pockets of mannequins—or pass them out to obnoxious couples—it will be a service to the community, and you'll be loved for it.

\* Buy a megaphone (you can find them at DI sometimes) so you can talk to people on the other side of the street.

\* Take the bus to SLC or Denver. Sit in the back next to a person who

had already begun talking before you arrived. Ask a lot of personal interpretation questions.

\* Listen to conversations. Same sex conversations tend to be the most revealing and honest. If you want to learn, follow professors around on their lunch break. Once you are experienced you can join in on the discussions.

\* Be a transcendentalist. Read Emerson, wear a straw hat, and carry a box of Wheat Thins. Make sure to wear frayed clothing and roll down grassy hills.

\* Try one of the old SR recipes that *wasn't* edible.

\* Think of socially conscious remarks to say when you pick up

the phone. Statistics are powerful here.

\* Be a sloth; hang from a tree with your toes, walk slanted backwards, let your arms dangle at your sides, and go really slow.

\* Go bowling and invent new techniques for the ball release; make up various jigs and songs to go along with the game.

\* Make your own recycled paper. There are instructional books available. You can include a strand of your true love's hair, a leaf, food coloring, or other materials to make the paper beautiful. When you finish, write a letter on it.Δ



# ENTERTAINMENT TIPS FOR THE BORED OR LONELY

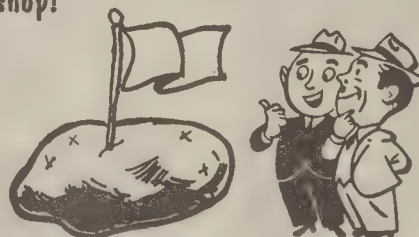
by Janet Meiners

## Dave's INCREDIBLE BUT TRUE NEWS TO AMUSE, NOT SNOOZE



### THE WURST VAMPIRE

Between 1918 and 1924, Fritz Haarmann killed between 27 and 50 young men ranging in age from 12 to 18 by biting them in the neck and drinking their blood. Afterward, he cut up the bodies, made sausages out of the meat, and ate them. What he could not devour he sold in his Hanover butcher shop!



### FAMOUS POTATOES, ETCETERA

Idaho is the only state in the U.S. over which no foreign flag has ever flown!



### DUBIOUS DENIM

On October 4, 1991, police in Hamburg, Germany, said they arrested two Americans accused of trying to sell more than 400,000 pairs of fake Levi's!



### DUMB DEFENDER

Edward Cloutier, 63, of Ellsworth, Maine, a lawyer who has successfully defended many motorists charged with drunken driving, was himself recently found guilty of manslaughter and drunken driving in a fatal accident. He was also convicted of reckless conduct with a dangerous weapon—his car. After all his experience with inebriated drivers, he shoulda known better.



# THE KING AND I

by Eric L. Christiansen

**W**HILE FAITHFULLY pondering President Benson's admonition to read the Book of Mormon daily, my thoughts turned to one of the book's main characters—Alma the Younger. Here (in masculine form) is a "Fawn Brodie Mormon" who after experiencing a change of mind, rises meteorically to become the high priest of the church. Could he, if he was born in 1937, do it again? To find out, I talked with the latest celebrity (since Ty) to grace a Mormon font: Elvis.

**Me:** I see you are doing well for having been dead thirteen years.

**Him:** As good as can be hoped. Lost some hair and some weight. Don't mind the weight—

**Me:** That's good. Since your baptism, there have been many rumors on campus about you becoming a General Authority. Any truth to these?

**Him:** I haven't heard anything but I doubt that I will ever be called to such a high-profile position, what with the Church being PR conscious as it is. I'm a too well known sinner.

**Me:** But our scriptures contain stories of, if you'll pardon the expression, "sinners" who became "saints," and eventually wound up in GAdom. Saul and Alma the Younger come to mind as examples. So



Bro. Elvis A. Presley, Second Counselor in the Young Men's Presidency, speaks at a fireside telecast from the Tabernacle. A priesthood choir (right) from Moab, Utah, provided music.

why not you?

**Him:** Two reasons: First, your examples have been dead for thousands of years. It's easy to forgive someone when they've been dead awhile or when you haven't heard much about them.

But me? Hey, if you didn't see my hips in action, your mothers probably did. Most Saints would have a hard time accepting a person like me as their spiritual leader since they somewhat "personally" know me—

**Me:** In other words, they've heard the gyro, rubber

your's alone.

**Him:** Well ... there is a power struggle going on between my bishop and the main office. Salt Lake wants me to judge the *Ensign* poetry contest since I've had some experience with rhyme and meter. But my bishop wants me to be the Primary chorister. Fortunately I've got a choice.

**Me:** Looks like a tough one.

**Him:** Naw ... you should see the actions to "Popcorn Popping on the Apricot Tree." Δ

hose, drug, and poor movie stories.

**Him:** Right. Second, the nature of my sins was sexual, and if you do anything sexual around Mormons—watch out. Oh sure, they'll populate half the Western states in no time, but start titillating their daughters and you've got trouble—Capital "T" type. No, if I'd been an accomplice to murder like Saul, or the founder of some anti-Mormon group like Alma Jr., I might've had a chance ...

**Me:** Okay, so maybe the role of a G.A. isn't in your cards, but I can't believe the Church Office Building would leave such musical talent as

## RELIGIONS COMPARED

<b>Taoism:</b>	@#%\$! happens.
<b>Confucianism:</b>	Confucius say, "@#%\$! happens."
<b>Buddhism:</b>	If @#%\$! happens, it is not really @#%\$!.
<b>Zen Buddhism:</b>	What is the sound of @#%\$! happening?
<b>Hinduism:</b>	This @#%\$! happened before.
<b>Islam:</b>	If @#%\$! happens, it is the will of Allah.
<b>Judaism:</b>	Why does this @#%\$! always happen to us?
<b>Shintoism:</b>	Everything except Japan is @#%\$!.
<b>Sikhism:</b>	The Indian caste system is a bunch of @#%\$!.
<b>Catholicism:</b>	@#%\$! happens because you are bad.
<b>Eastern Orthodox:</b>	Rome don't know @#%\$!.
<b>Presbyterianism:</b>	Let @#%\$! happen to someone else.
<b>Lutheranism:</b>	If @#%\$! happens, have faith, and it will stop.
<b>Anglicanism:</b>	Henry VIII didn't take no @#%\$!.
<b>Pentecostalism:</b>	@#%\$! happens in tongues.
<b>Seventh-day Adventism:</b>	@#%\$! happens every day but Saturday.
<b>Jehovah's Witness:</b>	Want to buy a subscription to our @#%\$!?
<b>Christian Science:</b>	If @#%\$! happens, don't worry; it will go away on its own.
<b>Jainism:</b>	@#%\$! happens, but don't step in it.
<b>Born Again:</b>	@#%\$! happens, but I'm saved.
<b>Scientology:</b>	This @#%\$! is expensive.
<b>New Age:</b>	Crystal power counteracts @#%\$!.
<b>Jesuitism:</b>	If @#%\$! happens and no one hears it, did it really make a sound?
<b>Hare Krishna:</b>	@#%\$! happens, Rama, Rama.
<b>Satanism:</b>	@#%\$! rules!
<b>Atheism:</b>	@#%\$! happens, so God doesn't exist.
<b>Agnosticism:</b>	Maybe @#%\$! happens, and maybe it doesn't.
<b>Stoicism:</b>	So @#%\$! happens. Big deal. I can take it.
<b>Hedonism:</b>	When @#%\$! happens, enjoy it!
<b>Rastafarianism:</b>	Let's smoke this @#%\$!.
<b>Native American Church:</b>	We want our @#%\$! back.
<b>RLDS:</b>	Brigham's full of @#%\$!.
<b>Mormonism:</b>	It's evil to say "@#%\$!."

## BOOK (OF MORMON) LISTS

### TOP 10 VACATION SPOTS

- 1—Waters of Mormon
- 2—Jershon
- 3—Hill Onidah
- 4—East Wilderness
- 5—Hill Cumorah
- 6—Headwaters of River Sidon
- 7—Land of many waters
- 8—Sidom
- 9—Helam
- 10—Captain Moroni Waterpark

### TOP 10 PASTIMES

- 1—eating
- 2—drinking
- 3—being merry
- 4—praying
- 5—building boats
- 6—writing on metal
- 7—taking advantage of one another
- 8—preaching
- 9—escaping from bondage
- 10—sleeping in church

### TOP 10 FOODS

- 1—Neas
- 2—Sheum
- 3—all manner of fruits
- 4—raw meat
- 5—wine
- 6—fruit of the tree of life
- 7—milk and honey, without money and without price

- 8—wheat
- 9—good water
- 10—green Jell-O

### TOP 10 ANIMALS

- 1—Cumom
- 2—Curelom
- 3—Elephant
- 4—Deseret
- 5—Horse
- 6—Chick
- 7—Swine
- 8—Serpent
- 9—Fish
- 10—Goat

### TOP 10 BAPTIZERS

- 1—Nephi, son of Helaman
- 2—Lehi, son of Helaman
- 3—Ammon
- 4—Aaron
- 5—Omner
- 6—Himni
- 7—Alma, Sr.
- 8—Alma, Jr.
- 9—Amulek
- 10—Muloki

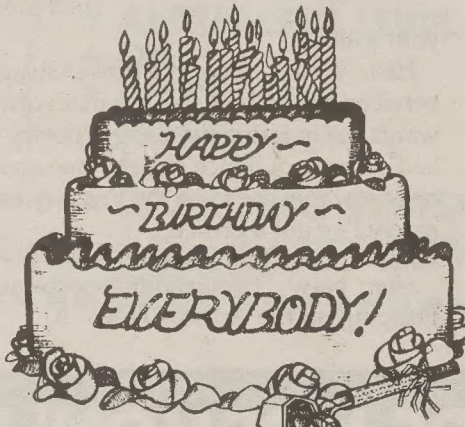
SEE BOOK OF MORMON LIST  
CONTINUED ON PAGE 14



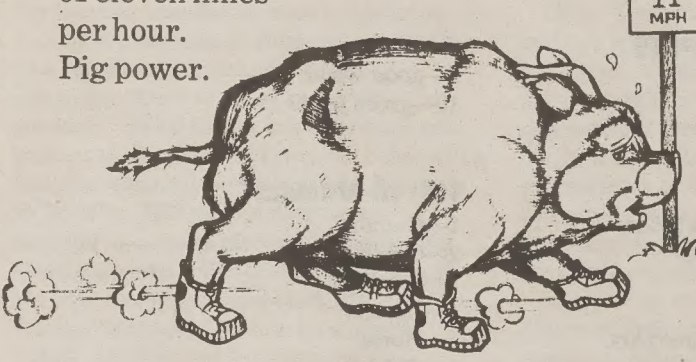
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## BOOK OF MORMON LIST CONTINUED FROM PAGE 13

### TOP 10 ARMED SERVICE DUDES

- 1—Captain Moroni
- 2—Teancum
- 3—Lehi (the captain)
- 4—Helaman
- 5—Moronihah
- 6—Antipus
- 7—Lachoneus
- 8—Mormon
- 9—Moroni
- 10—Omni

### TOP 10 EVIL DUDES

- 1—Nehor
- 2—Korihor
- 3—Amalickiah
- 4—Ammoron
- 5—Kishkumen
- 6—Gadianton
- 7—Zerahemnah
- 8—Amulon
- 9—Giddianhi
- 10—Zemnariyah

### TOP 10 WOMEN

- 1—Mary
- 2—Sariah
- 3—Isabel
- 4—Abish
- 5—Eve

### TOP 10 SPORTS

- 1—Hiking
- 2—Hunting
- 3—Sailing
- 4—Camping
- 5—Spying
- 6—Gambling
- 7—Rolling in iniquity
- 8—Archery
- 9—Fencing
- 10—Racquetball

### TOP 10 STREET GANGS

- 1—Nephites
- 2—Jacobites

- 3—Zoramites
- 4—Lamanites
- 5—Lemuelites
- 6—Mulekites
- 7—Jaredites
- 8—Ammonihahites
- 9—Amalickiahites
- 10—Ishmaelites

### TOP 10 CARS

- 1—Porsche 911 A.D.
- 2—Noah Firebird
- 3—Teancum Javelin
- 4—Moroni Stealth
- 5—Dodge Liahona
- 6—Jacobugath Bug
- 7—Gadianton Rabbit
- 8—Mocumobile
- 9—Horeb Horizon
- 10—Ramah Rover

### TOP 10 MOVIES

- 1—Teancum vs. Amalickiah II (This Time, He's Awake!)
- 2—Raising Archeantus
- 3—Jeberechiah's Day Off
- 4—Bonfire of the Vanities (starring King Noah)
- 5—Omer Alone
- 6—Better Off Dead (starring Korihor)
- 7—Naughty Noah's Nightlife
- 8—Blues Brothers (starring Nephi and Lehi)
- 9—Moriancumer Python's Holy Grail
- 10—How Rare a Possession

### TOP 10 BEST-SELLERS (IN ZARAHLEMLA)

- 1—Eating, Drinking and Being Merry: and avoiding the consequences!
- 2—How to Prosper in the Coming Hard Times (by Samuel the Lamanite)

- 3—Naughty Noah's Guide to the Good Life
- 4—How to Kill Friends and Influence People (by Kishkumen)
- 5—Education of a Wandering Man (by Alma, Jr.)
- 6—Fatherhood (by Lehi)
- 7—Jaredite Glyphs Made Easy (by Mosiah)
- 8—Final Exit (by the Anti-Nephi-Lehies)
- 9—Babies and Other Hazards of Sex (Dave Berriionhi)
- 10—The Brass Plates

### TOP 10 LIMERICKS

- 1—There once was a Nephite with bad luck...
- 2—There once was a boy named Corianton...
- 3—There once was a Nephite named Noah...
- 4—There was a town called Ammoniahah...
- 5—There once was a warrior named Shiz...
- 6—There was a fair daughter of Akish...
- 7—There once was a man named Korihor...
- 8—There once was an order of Nehor...
- 9—There once was a drunk guy named Laban...
- 10—And it came to pass...

### TOP 10 SLANG TERMS

- 1—Don't be a Nehor!
- 2—Shiblomania!
- 3—Totally Teancumer!
- 4—Holy Hezekiah!
- 5—Shiz!
- 6—Amgid!
- 7—Party Omner!
- 8—Oh gag, Hamoth whiff!
- 9—Your mother shaves her head!
- 10—Great and Abominable! Δ

# IN SEARCH OF... GOD THE FATHER

by Rob Fergus

## CAMPUS PLAZA FRIDAY, 9:30 P.M.

"So, granting Elder Hinckley's pronouncement that it is inappropriate to pray to Mother in Heaven, where does that leave us?"

"Praying to God the Father, of course."

"Granted, but who is God the Father? For instance, Christ is called 'the very Eternal Father' in Mosiah 16:15 and Alma 11:38-39."

"Well, it's a matter of definition then. Joseph Fielding Smith related three ways in which Christ is our Father—as the 'father' or creator of the world, as the 'father' of our salvation, and as authorized representative of that god which is the father of our spirits."

"O.K., so we don't pray to Christ, we pray to another God the Father—the father of our spirits. But who's that?"

"Eloheim."

"O.K. What does Eloheim mean? Joseph Smith taught that Eloheim means Gods (TPJS 371), so if we pray to Eloheim, are we praying to 'The Gods?' Joseph taught that 'the head one of the Gods brought forth the Gods in the grand council' (ibid 348), and that the heads of the Gods appointed one God for us' (ibid 372). So, once again I ask, who is our Father in Heaven? Do we pray to a god appointed to us by a council of gods? If so, who is He? And of whom would the council consist?"

"Whoa, I guess we don't have a really good definition of what the term 'father' means, so when we talk about a 'Father' in Heaven, we may be playing with more than we normally think about."

"So maybe we should check up on the definition of the word 'father' and talk again next week."

"In the meantime, give it some thought. Who are we really addressing when we petition our 'Father in Heaven'?"

To be continued ...Δ



# STUDENT REVIEW PRESENTS AN INTERVIEW WITH VOICE

by Russell Fox

**W**HEN KRISTIN RUSHFORTH AND some of her friends got together a few years back to start Voice, the BYU Committee to Promote the Status of Women, their expectations were modest. They wanted to discuss women's issues with whomever cared to show up. When Voice held their first meeting of this school year, over 200 people turned out to hear Carol Lynn Pearson, author of the play *Mother Wove the Morning*, speak on women in the LDS Church. The presentation was a huge success. A club like that needs to be reckoned with, so on 10th of October, *Student Review* sat down with three members of the organization—Julie Goodman-Brown, Adriana Velez and Voice's faculty advisor, Tomi-Ann Roberts.

SR: How is it that you first got involved in Voice?

Roberts: Well, when I first arrived at BYU from Stanford in the Fall of '90, I needed to transfer some files, log onto the mainframe computer, and get my computer account set up. So I went to the computer consultation center, and there I met two guys—Kristin Rushforth's husband and Jackie Rollins' husband—who were going to help get things set up. As is often the case, they mistook me for a student, so when they found out I needed a faculty account we got to talking, and I explained my research interests and so forth. They said, "Oh, we have two wives who are very interested in women's issues. They have this club, you have to meet them," and so on. A few days later we met in my office and the rest was history. I became their faculty advisor so they could overcome obstacles in becoming a recognized club on campus.

SR: Did you approach Voice with any worries or misgivings?

R: Well, I was naive—you know, I was coming from a background of involvement with feminist organizations, both during my undergraduate and graduate education. When they asked me to be faculty advisor I became very excited, talking about all the things we could do—you know, speak-outs, marches—and they just said, "Whoa!" They told me a horrific story from last year when they tried to get the woman who runs the local rape-crisis center to speak on campus, and they were not given approval for that speaker because the student activity people decided that rape is a "controversial topic," which has been one of our favorite quotes ever since.

SR: Rape is a "controversial topic"?

R: Yeah, we decided that must mean some people on campus are for rape, some are against it; that's why it's controversial. [Everyone laughs.] So initially, my zeal had to be tempered a bit because I wasn't aware of the fact that there was going to be some resistance.

SR: I take that to mean not just resistance due to apathy but also "official" resistance from the administration?

R: Yes, there's been some. We've had trouble getting speakers approved and had to deal with some vagaries on the part of the administration. I think we've dealt with them very well, and I sense a much greater level of acceptance for us from everybody concerned this year.

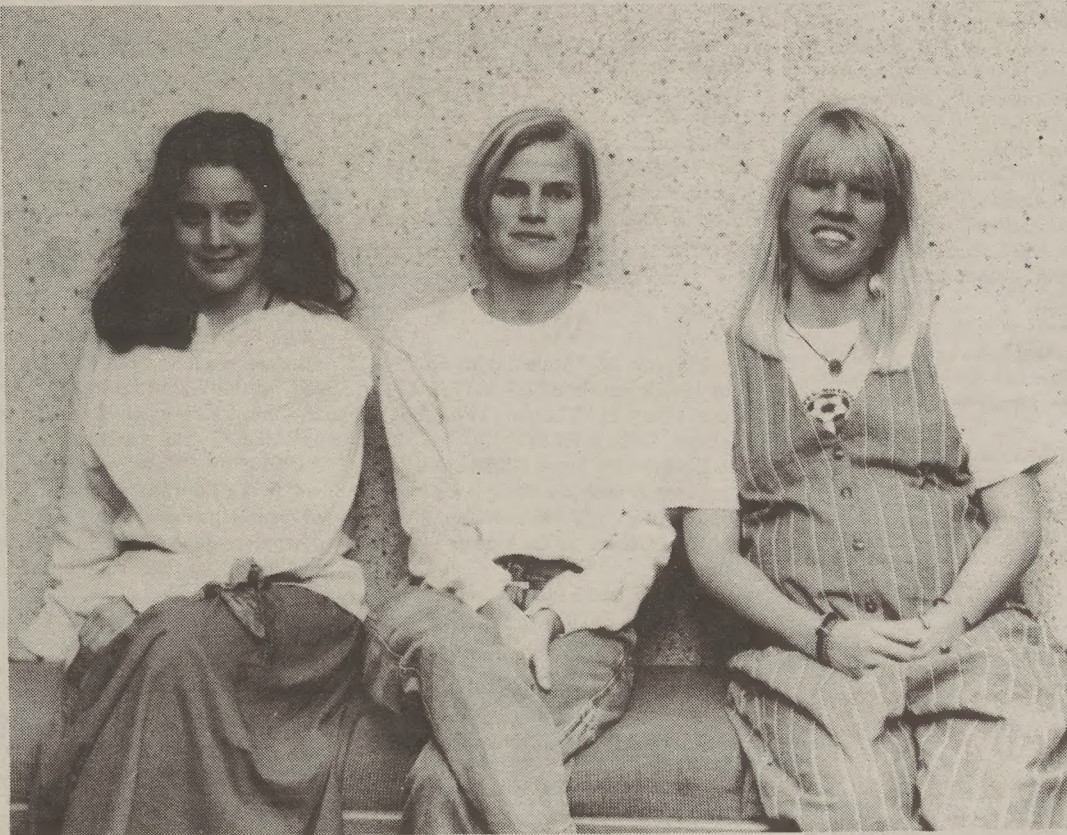
SR: What are some of the things which have been addressed regularly as long as you've been involved with Voice?

Velez: Well, this year we've been focusing on images of women, in art, movies, advertising.

SR: Why do you think that's important?

V: Because images of women control how women are seen, judged, and perceived. As long as what the world sees is not conducive to a positive female self-image, people are going to think destructively about women, and people are going to act destructively.

SR: Don't you think those sorts of things—the way women are depicted as objects and products on television, in movies, in advertising, etc.—are so prevalent, so ingrained, and so subtle they're impossible to fight?



V: Well, they're not subtle and vague—they have a huge impact on the way people treat others. And I don't think these false images of women are so deeply ingrained that there's nothing we can do about it. I think that already we've made great strides—and I say "we" collectively, meaning all people concerned—in improving the way women are seen and treated in the mass media. I mean, it's still a big problem, but it's getting better.

SR: To you, what does the term "feminist" mean?

V: It means I'm concerned about women and their roles in society, what they can do and what they can't do, how society views us, the image of women in America, etc. I've just always been interested in what it means to be a female and what I can do about it and what others can do about it. I want to tear down the obstacles, the limitations in being woman.

SR: Did the term "feminism" have a bad connotation around where you grew up?

V: Well, you grow up and sometimes all the conservative people have louder voices. So their views get across—you know, they say feminists want to become men, that they want to abort their children, that they think men and women are the same. So I didn't consider myself a feminist, I just said, "Well, I'm just concerned about these things." Eventually, though, I realized that feminism wasn't a bad word.

R: "Feminism." I call it the "f-word." (laughter)

V: Feminism is not about tearing down men; it's about helping women and men.

SR: Is the true definition of feminism a rather simple one, or does it embrace a whole bunch of differing viewpoints?

Brown: Oh, it's pretty simple. People like to read a lot into what isn't really there. It's about wanting equality—wanting equal rights.

SR: What group of people poses the greatest obstacle to women achieving equal rights in our society?

R: The supremely unenlightened people are those who say, "It's already done. We've come as far as we need to come. There used to be sexism, and we're so happy there isn't any longer!" They cause the real problems.

SR: Have things gotten worse?

R: In some areas, things have improved, but in many ways they haven't. I read a study the other day which said that there were more, per capita, woman university professors in 1930 than there are now. So, I think the American feminist movement has been a real two-steps-forward, one step-back-type of process.

There's also a real qualitative aspect to determining the status of women today. The numbers are better for a lot of women, but what do they mean? How are gender relationships improving? How are women and women, men and women relating to each other? Right now, out there, you have this real backlash against the progress women have made in opening up jobs, in making the streets safer for women. It's

like, "all you PC people, you feminist, Marxist, blah, blah, blah"—everybody is put in one category, and people who have been working to the bone to improve the status of woman are terribly characterized. Quantitatively, women may be doing better, but the quality of male-female relationships has declined, and that scares me a lot.

V: And there's always new challenges to be met. Now women have a stronger presence in the work place, but they are also carrying more responsibility both inside and outside the home.

SR: How do you reply to people who say that there isn't a need to change the role of women, that the roles which exist in society are, if not divinely inspired, then at least rational and proper?

B That's not true. It's false.

R: Saying that assumes that at some time in the past there was a utopia, when the division of labor was equal, and that we've come away from it or something. Well, that's not true—there's never been a utopia. The roles that these people think women were playing in this magical time are incorrect. Women have always been workers, women have always needed to speak out for their own defense.

SR: Aren't feminists making the same mistakes men do—looking for power? I mean, by emphasizing "Woman" instead of "Human" don't you perpetuate a division between the sexes?

R: Well, you have a narrow definition of what power is. For instance, one of the goals of the feminist movement is to change the way things happen in the home. You don't normally think about home affairs in terms of power or prestige, but one of the things the feminist movement says is, "Work in the home is important; it's something we need to value in our society, the same way you value being a corporate CEO." Our society needs a new definition of what power is.

SR: So when people say to you, "You're just trying to act like men," you say, "No, we're trying to change men just as much as we're trying to change women."

R: Exactly. I mean, it makes eminent sense to me, what feminism wants to do. It should be obvious that if you want to equalize the treatment of both genders on this planet ... well, one of the genders needs a little bit more help than the other! And I can tell you which gender that is. To accomplish what we want to do, it is necessary to concentrate on the female side of things because they're the ones who are oppressed.

B: It's not just women who are feminist; men can be feminist, too. It simply means that you value the feminine in all aspects of life, which is something that should appeal to both men and women.

R: Feminists don't like patriarchy—no one should. But hating patriarchy doesn't mean hating men...

SR: Or establishing a matriarchy?

R: Well, maybe a little matriarchy would be nice. (laughter)

SR: How have your relationships with men been affected by your feminist feelings?

V: There are things I see or hear in church which rub me the wrong way, sometimes. Once men in the Church find out you're a feminist, they don't really take you seriously—especially just-returned missionaries. They're still young and they feel threatened, I think, by assertive women, especially ones my age [a junior]. So they blow it off and are patronizing about it; they think, "Oh, ha ha ha, she has opinions, that's cute," and they think it's something you'll grow out of. You just want to tell them, "This is my life."

SR: Is there a lot of potential for enlightenment here on campus, especially through Voice?

R: Oh, yes. It's a very democratic, open club—that's why it's called Voice. Everybody has a voice, as long as they don't silence anyone else's voice. That's what it's all about. Δ

Voice meets each Thursday at 8:00 p.m. in 238 HRCB (the Kennedy Center Conference Room).



# CALENDAR

## THEATER

Oct. 23 - Nov. 23, "The Curious Savage", Hale Center Theater.  
Oct. 23 - Nov. 23, "The Other Side of Love", Orem Hale Center Theater.  
Nov. 5 - 10, "Cats", 8:00 p.m., Capital Theater, call 355-5502 for ticket prices and other information.  
Oct. 23 - Nov. 1, "The Canterville Ghost"; "Stop! Look! Listen: More Berlin"; "The Prince of Peace". City Rep.

## THEATER GUIDE

Babcock Theater, 300 S. University, SLC. Tickets: Fri. & Sat. \$6, week-nights \$5, 581-6961.  
Egyptian Theater, Main Street, Park City Tickets: 649-9371.  
Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.  
Hale Center Theater, 2801 S. Main, SLC. Tickets: \$4-\$7, 484-9257.  
Orem Hale Center Theater, 225 W. 400 N. Tickets: \$4.50-\$5, 226-8600.  
Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: \$8-\$18, 581-6961.  
Provo Town Square Theater, 100 N. 100 W., Provo. Theater: \$3, 375-7300.  
Salt Lake Acting Company, 500 N. 168 W., SLC. Tickets: Fri. & Sat. \$17, T-Th \$14, 363-0525.  
Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.

## MUSIC

Oct. 25, Octubafest, 7:30pm, Madsen Recital Hall and E-250.  
Oct. 29, EEK-A-Mouse, Zephyr Club, 301 S. West Temple. Call 355-CLUB for tickets and info.  
Oct. 30, Swim Herschel Swim at the Bar and Grill. 60 E. 800 S., SLC. Call 533-0340 for info.  
Oct. 25, 26, 30, 31, Nov. 1, 2, The Opera "Die Fledermaus", de Jong Concert Hall. Come in costume because the

best costumes will be picked to appear on stage during the ball scene. Call 378-7444 for tickets and info.

Nov. 2, Oboe recital, 7:30pm, Madsen Recital Hall  
Nov. 8 - 9, 7:30pm, Mormon Tabernacle Choir and Utah Symphony in the Salt Lake Tabernacle. The concert is free but you must have tickets. Tickets are available at all ZCMI stores, all Deseret Book stores and the North Visitor Center.

Nov. 8 - 10, Voices W.E.S.T. Festival, Symphony Hall and Salt Lake Arts Center. Sponsored by the Western Folklife Center. Call 531-7704 for tickets and info.

Temple Square Concert Series  
All concerts begin at 7:30 in the Assembly Hall and are free.

Oct. 25 - 26, Salt Lake Symphony  
Nov. 1, Katie Hill, soprano, with Mark Bell, organ.

Nov. 2, Marilyn Olson, piano  
Sundays, Choir Broadcasts of "Music and the Spoken Word," from 9:30-10:00 a.m. Please be seated by 9:15 a.m.

Thursdays, Mormon Tabernacle Choir rehearsals, 8:00-9:30 p.m. Free.

Utah Symphony  
Oct. 28, Utah Symphony Halloween Party, dress up and win prizes. Call 533-NOTE for tickets and info.

## FILM

BYU Film Society, Varsity Theater  
Oct. 24, The Heiress  
Oct. 31, Lust for Life  
Nov. 7, The Quiet Man  
Nov. 14, Psycho  
shows are at 4:30, 7:00, 9:30; Tickets \$1  
International Cinema call 378-5751 for info.  
Oct. 22 - 26, When Papa Was Away on Business (Yugoslavian); Mama Turns 100 (English).  
Oct. 29 - Nov. 2, Monsieur Hire

(French); Rasputin (Russian).  
Varsity I, ELWC, 378-3311.  
Varsity II, JSB, 378-3311.  
Movies 8 Call 375-5667 for current listings and show times. Only \$1, \$1.50 on weekends.

## CINEMA GUIDE

Academy Theater, 56 N. University Ave., 373-4470.  
Avalon Theater, 3605 S. State, SLC, 226-0258.  
Carillon Square Theaters, 224-5112.  
Cineplex Odeon University 4 Cinemas, 224-6622.  
Mann Central Square Theater, 374-6061.  
Scera Theater, 745 S. State, Orem, 235-2560.  
Tower Theater, 875 E. 900 S. SLC, 359-9234.

## ART

Oct. 23 - Nov. 22, "At the Lights Edge" by UNLV Art Faculty, F-303 HFAC  
Oct. 23 - Nov. 22, "Drawing 1991", B.F. Larsen Gallery, HFAC  
Oct. 23 - Nov. 29, James Christensen etchings of costume designs for Shakespeare's "A Midsummer Night's Dream" in the Maeser Building.  
Museum of Church History and art, 45 W. Temple, 240-3310.

## USEFUL TELEPHONE NUMBERS

White House, 202-456-1414  
Governor, 538-1000  
Air Quality Hotline, 373-9560  
Utah Bureau of Air Quality, 536-4000.  
Current Sky Info, 532-STAR.  
General BYU Campus and Community Info, 378-4313.  
UTA, 375-4636.

BYU Ombudsman, 378-4132.  
BYU Standards, 378-5219.  
Free Hearing Test, 373-5219.  
Time and Temperature, 373-9120.

## SUNDANCE

Oct. 23 - Nov. 30, 8pm, Indoor Fall Theater, Fridays and Saturdays.  
Sundance Resort, call 225-4107 for info.

## OTHER

Utah State Hospital Haunted Castle, 1300 E. Center, Oct. 23, 24, 28 - 30, 7:30-10pm, Oct. 25, 26, 31, 7:30-11pm. \$4  
Nov. 5 - 9, "Go Ahead and Jump" Bungee Jump at the Sports Tower to help benefit Utah Special Olympics. Coupons are available at participating Hardee's.  
Nov. 7 - 9 at Utah State, Logan. Special Olympics needs volunteers to officiate, score, escort athletes ect. call 1-800-722-2589 for info.

Utah County League of Women Voters and Utah County American Association of University Women will host a Candidate Forum Oct. 23, at 7pm in the Provo City Council Chambers. Also at Oct. 30, 7pm, in the Orem City Center multi-purpose room.

Monday night poetry, 7-8pm, at Cafe Haven, 1605 S. State Orem.  
Massages, full body, full hour, \$16, call 359-2528.

BYU Planetarium, Friday Nights, 492 ESC, 7:30 and 8:30 p.m., call 378-5396.

Geneva Steel Plant Tours, MTuWF at 9:00 a.m. and 1:00 p.m., free Call to reserve a spot: 227-9240.

Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV and Laser Floyd. Info 538-2098.

Readings of local women writers, Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.

## LECTURES

Oct. 24, 11am in the de Jong Concert Hall Ralph R. Schulz will speak on "Specialized Business Publications-Ahead of Their Time".

Oct. 31, 3pm in 214 Crabtree Building Victor Cline will speak about religious beliefs and behavior.

Sunstone 1991 New Testament Series  
All lectures will be held from 7:30-9:00 p.m. at the University of Utah's Social Work Auditorium and will cost \$2

November 12, "Parables: Tales to Tilt the Soul" by Stephen C. Walker, associate professor of English, BYU.

December 10, "On Finding Christ the Merciful at Christmas" by Eugene England, professor of English, BYU.

## EDITOR'S CHOICE

With Halloween coming up there is plenty to do.

The best Haunted House around is at the State Hospital (mental hospital). Check it out if you dare.

Go see one of BYU's best bands, Swim Herchel Swim, Oct. 30, up in Salt Lake. Check the music section for info.

"I do! I do!" plays every weekend up at Sundance. Tickets are \$10, call for reservations.

"If you were right,  
I would agree with you."  
—Robin Williams



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